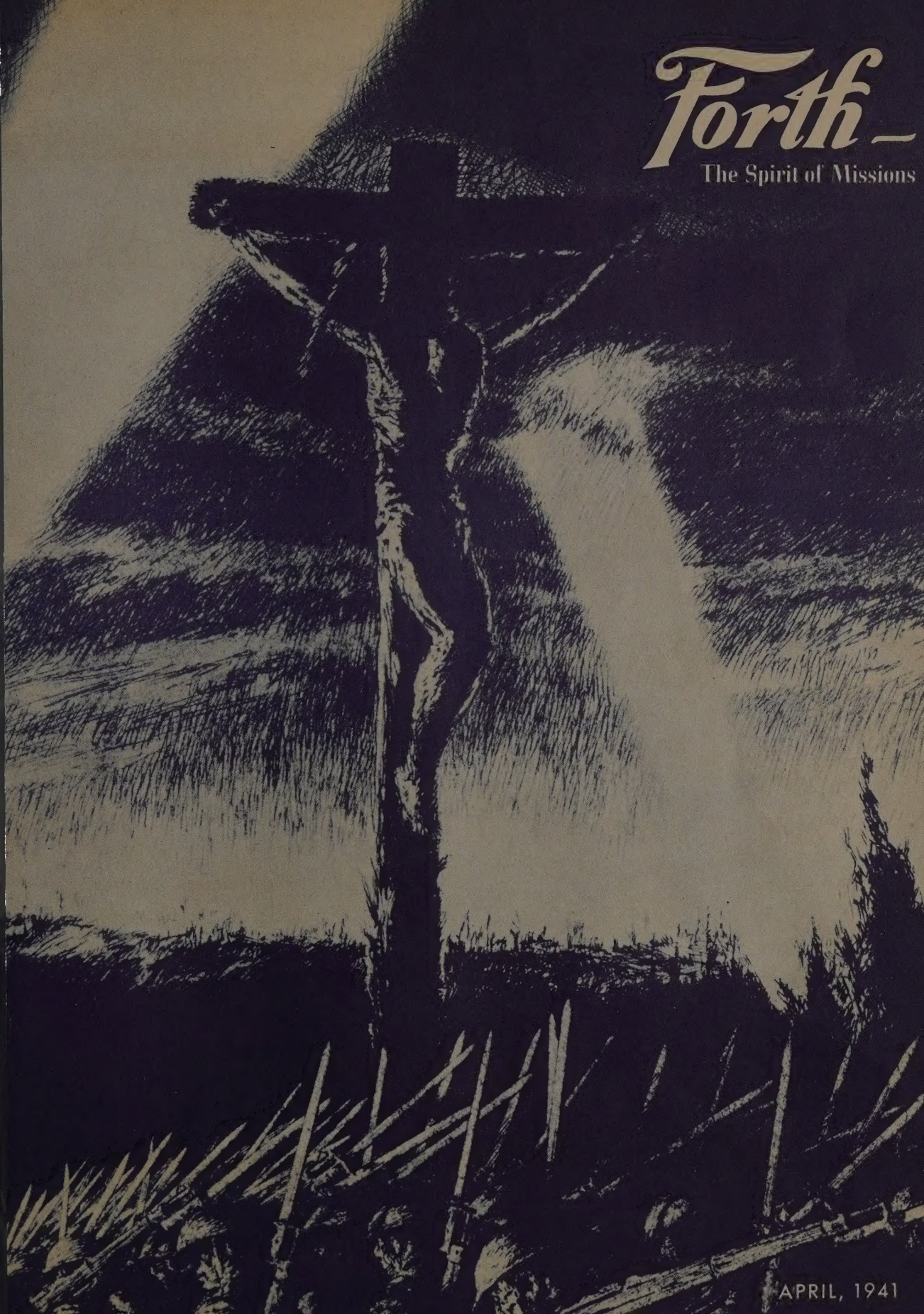


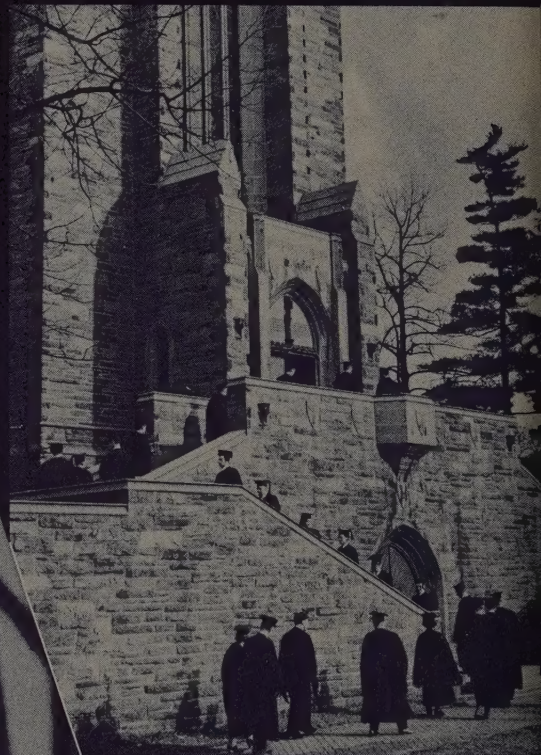
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The Spirit of Missions

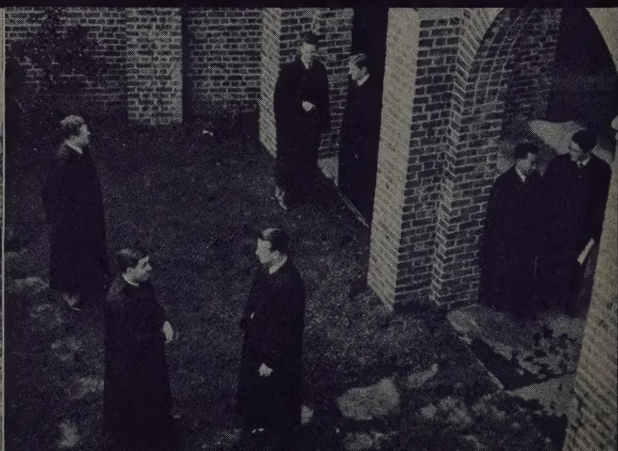


APRIL, 1941

CITADELS of the CHURCH



Views from the Church's Theological Seminaries—(left) the spire of Anderson Chapel, Seabury-Western Seminary, Evanston, Illinois; (above) Philadelphia Divinity School; (below, left) cloister at Episcopal Theological School, Cambridge, Massachusetts; (below, right) Church Divinity School of the Pacific, Berkeley, California.



Forth

The Spirit of Missions

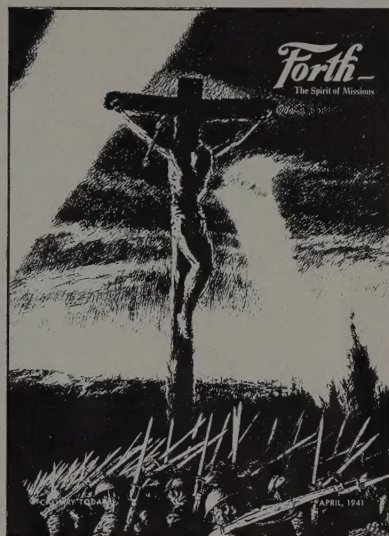
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April, 1941



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CALVARY TODAY. In the shadow of Calvary this Easter, march the legions of destruction. Deaf to the cry of the Prince of Peace, the world again is at war; again men march to slaughter on the field of battle while Christ suffers new agonies. Kerr Eby, one of America's most distinguished etchers, has caught the spirit of this Easter in a significant fashion in his etching "Bar-rage." Based on his experiences in World War I, Mr. Eby has turned from pastoral scenes to fervent protest against war. (Used by courtesy of Harlow, Keppel & Co.)

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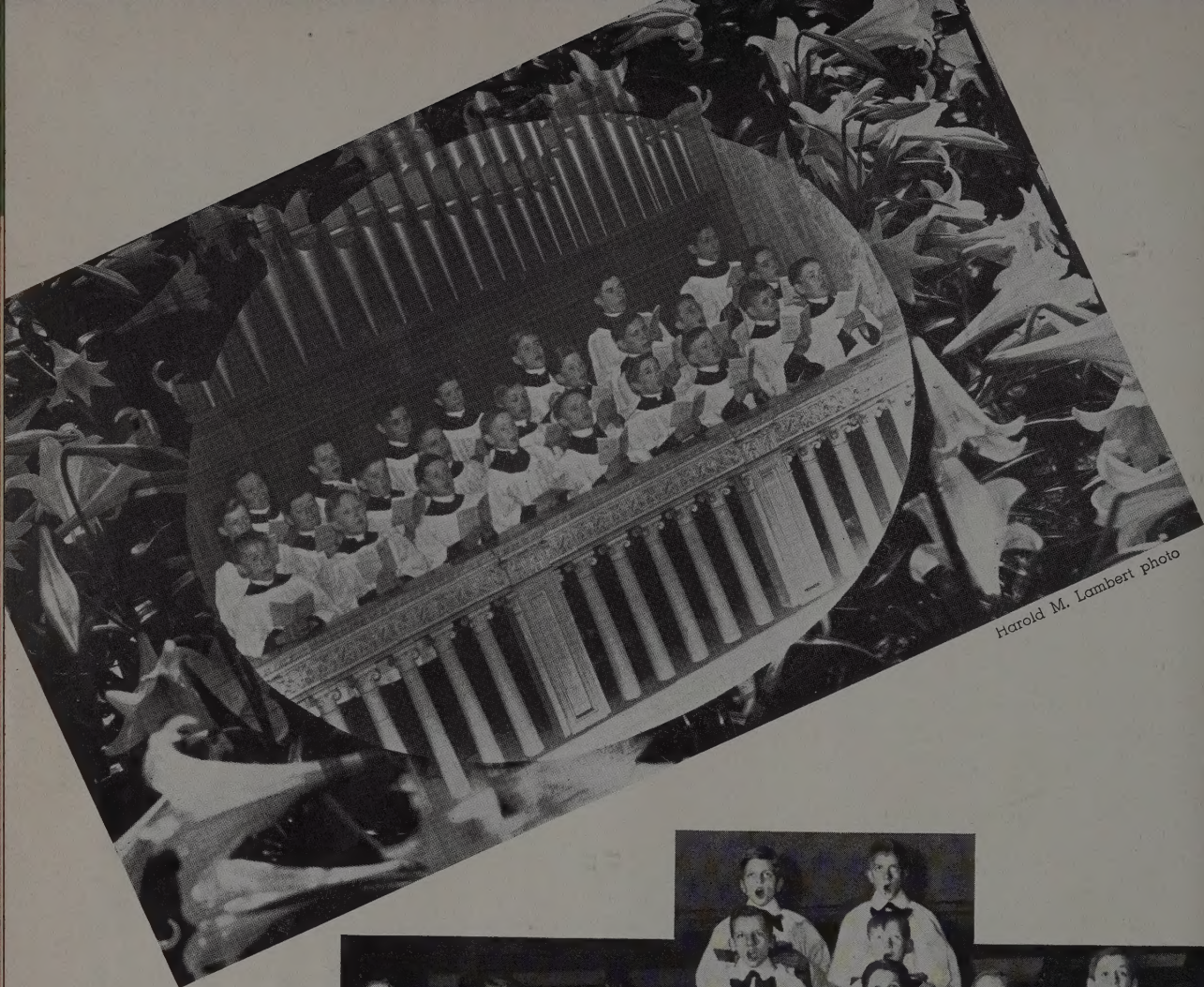
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Harold M. Lambert photo



He Is Risen! He Is Risen!

(Right) The boys' choir of St. Thomas'
Church, New York.

(New York Daily News photo)



Easter Joy

by

H. ST. GEORGE TUCKER

Presiding Bishop

*That I may know Him and the power of His resurrection and
the fellowship of His sufferings.*

THE resurrection of their Master brought to the disciples a resurrection of faith in Him. They had learned to love Him. They had come to appreciate the surpassing value of His way of life. They clung loyally to Him when the multitude left Him in disgust because He would not or could not use His miraculous power to fulfill their patriotic hopes and to satisfy their desires for material welfare. They still hoped that it might be He that would redeem Israel.

This hope to which they clung so tenaciously and wistfully was changed into despair by their Master's death upon the Cross. They forsook Him and fled. Some of them would doubtless find consolation in the sentiment expressed by one of our English poets, "Tis better to have loved and lost than never to have loved at all." On the whole, however, they were stupefied by that sadness to which another poet refers, "For of all sad words of tongue or pen, the saddest are these: 'It might have been!'"

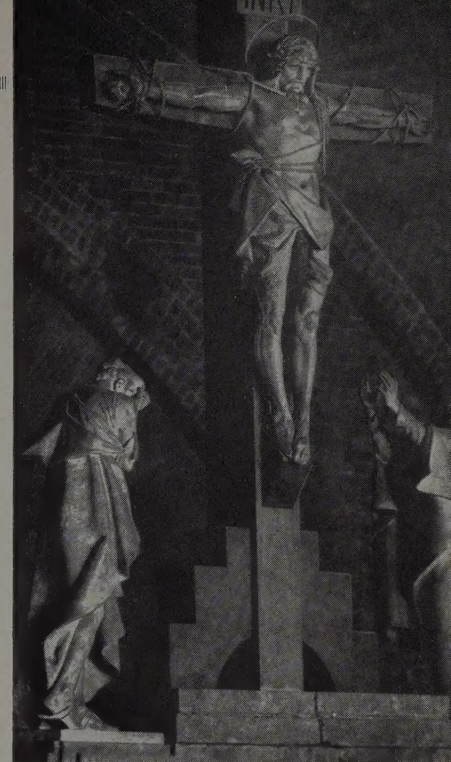
Now abideth faith, hope and love, declared the great apostle of the Risen Christ, but for the followers of the entombed Christ, faith was paralyzed, hope dead and love reduced to a memory. How wonderful must have been their experience of having faith restored, hope raised to life and love rejoicing at having found that which had seemed irretrievably lost!

Easter brings to us Christians of the

Twentieth Century the assurance that we too may share in that wonderful experience. Do we not need to have our own faith, hope and love revived by the power of the resurrection? Too often we find ourselves facing hopelessly our Christian responsibilities. We profess belief in the Risen Christ, but our faith in Him is just as feeble as was that of the disciples in their entombed Master.

Shall we not then endeavor to grasp, as did those first disciples, the significance of His conquest of that last great enemy of our human hopes, death? God, who raised up Jesus from the dead and thereby imparted new life and power to the faith of His followers, is able and ready to transform our feeble faith. He is calling upon us to go forth and join with Him in the effort to rescue the world from its dire distress.

It is a task so difficult, involving such great sacrifice, that only those who know the power of the Risen Christ and are willing to enter into the fellowship of His sufferings can expect success in it. In one of our familiar collects we pray that we may both perceive and know what things we ought to do and may have grace and power faithfully to fulfill the same. We learn what things we ought to do through Christ. To know Him, therefore, is a prerequisite to receiving His power. His assurance that "all power is given unto me in heaven and earth" was coupled with the command to go into all the earth and preach



(Above) Out of war-scarred England comes this striking reminder that the Cross still stands there and the Easter Message will be told as usual. Photo from Kelham College, Newark-on-Trent, England.

the Gospel. St. Paul says of this Gospel, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

If, then, we hope this Easter to share in the experience which came to the disciples through the Risen Christ, we must, like them, be ready to dedicate ourselves to His service. This power will not obviate the necessity of effort, suffering and sacrifice on our part, but it will give to these a new efficacy. It will transform into glorious hope that feeling of futility which overcomes us as we stand at the threshold of life's opportunities.

Easter assures us that the same God who through Christ reveals to us what we ought to do, will give us grace and power faithfully to perform the same. He does not indeed remove the Cross that blocks the road of service, but He enables us to understand that if like Christ we are willing to be lifted up upon that Cross, we will share with Him the joy of drawing men to the Heavenly Father.



Bethlehem shares with Jerusalem the interest of the world at Easter time. Something of the observance in Bethlehem is indicated by this Easter procession. (Ewing Galloway photo).



(Above) A view of the Crusaders' Nave, Church of the Holy Sepulchre, Jerusalem. Today this is a special place reserved for Abyssinians, two of whose monks may be seen in the courtyard. (American Colony Photo).

WAR has come to the birthplace of the Prince of Peace. Today the eyes of the whole Christian world, turning toward the Holy Land, look upon a scene of strife and turmoil. Sleek, terrifying engines of destruction wing their way over Haifa and Hebron where much of the Church's work is centered, and fly on as far east as the ancient city of Baghdad in Iraq. The European conflict at last has spread across the Mediterranean Sea and is engulfing the land where Christianity was born.

Despite the critical situation, the Bishop in Jerusalem, representing the Anglican Church, is bravely and stubbornly carrying on. He is convinced that from the Holy City, Christianity's first "broadcasting station," must go a message of faith, peace and good will to a puzzled and fear-ridden world.

The Holy Land is the home of many

ancient faiths and is sacred to three great religions—the Jewish, Moslem, and Christian. But above all it is sacred to Christians. Its significance transcends the merely historical or sentimental, for here is located the Mother Church of Christendom. It has a Christian population of more than 100,000—most of them Arabic-speaking people. These are not Arabs, however. They are of the old Palestinian stock which is descended from the Canaanites, the Jews, the Aramaeans, the Samaritans, the Greeks, European Christians, and other peoples who have dwelt in Palestine in historic times.

These Arabic-speaking Christians are a remnant of the once dominant Christian population which was converted from paganism and Judaism during the first six Christian centuries. During thirteen centuries of Moslem rule these people clung to Christianity despite persecution and oppression. Most of them now belong to the Orthodox Church of the Patriarchate of Jerusalem, heir of the Mother Church in the Holy City. They are thus affiliated with the great Graeco-Russian Orthodox Church.

Today the general Christian community has a representative international

War Strikes at Holy

GOOD FRIDAY OFFERING W



At the left, is a Bedouin bootblack such as those frequently seen on the streets of Holy Land cities. In the center, a street scene in the Holy City. At the right, the new Jewish "pioneer" type evident in the Holy Land in growing numbers. (Photos from Publisher's Photo Service and American Colony).

character. The steady stream of pilgrims from all Eastern countries has left little colonies of Armenians, Copts, Abyssinians, Syrians, and Orthodox Russians.

The Anglican Communion began work in Palestine early in the nineteenth century. Recognizing the great missionary challenge of the Holy Land, the Church went to preach Christianity to the Jews and the Moslems. That still remains the all-compelling motive behind the work, for the Jerusalem bishopric regards itself as having an especial duty to make Christ known to the people of His own land. Today, Christians constitute about 8 per cent of the entire population, (1,350,000); Moslems number 800,000 and Jews about 450,000.

The Anglican work in the Holy Land ministers to 10,000 English-speaking people, British and American, engaged in official life as teachers, doctors, military and police personnel, and a native

population from Islam and Judaism. Aside from those in the general vicinity of Jerusalem, there are hundreds in Transjordan, Iraq and Cyprus. While the work as a whole is not only evangelistic, but educational, medical, and coöperative, the Anglican Church has emphasized the religious side during the past few years. With the Holy Land torn with civil strife and racial wars, it has seemed peculiarly appropriate to preach tolerance and good will in the land which is the fountainhead of Christianity.

It is said that one of the few healing and unifying forces in the country is that which emanates from the Christian schools. The young people are being trained in two nationalistic camps and diverse cultures, according to the Rev. Canon Charles T. Bridgeman, the American Church's representative on the staff of the Bishop in Jerusalem.

He points out: "Christian schools are the only places where Jew and

Moslem and Christian meet together, study together, play on the same teams and learn to give and take in the spirit of Christian charity."

The diocese of which Jerusalem is the center is not an English diocese, but is the representative of the whole Anglican Communion in the Holy City. For more than fifty years it has been supported by contributions from America, Australia, South Africa, China and Japan. For this past half-century the Good Friday Offering has been the medium through which the Church in the United States has coöperated with the Church of England in supporting the work of the bishopric in Jerusalem. Because of the war, however, most of the aid from the Church of England has been curtailed and much of the responsibility for carrying it on must fall upon the American Church.

It is felt that any lessening of missionary activity in Palestine would be most unfortunate at this time. Christian education and the Christian spirit of tolerance and charity can do much toward harmonizing the antagonistic elements in the new Palestine of tomorrow. Such is the task of the Anglican Church, and for such Churchmen in America are asked to help through the Good Friday Offering.

and as Easter Nears

D CHURCH'S JERUSALEM MISSION



(Above) A stalwart gunner of the Light Battery of the Nigeria Regiment.

While Troops March

GIANT ASLEEP, AFRICA IS NETWORK

WHILE news from North Africa confronts the newspaper reader almost every morning, British bishops and their clergy are finding their usual work in that field enlarged and complicated by the tense political situation and by the presence of troops.

"Egypt and the Sudan" is the name of one diocese, which reaches from Cairo and Alexandria far up the Nile to the borders of Uganda and Kenya. "The Cathedral here is filled with soldiers at the Sunday evening services," writes the bishop, Llewellyn Gwynne, from Cairo. "We are living in times of great responsibility and of magnificent opportunities."

"The civilian chaplaincy work in the ports is of utmost importance," comments the assistant bishop, A. M. Gelsthorpe. "The chaplains and missionaries whose duty demands that they remain in civilian clothes should rest assured that they, as all their civilian flock, are in the front line of this war. While I was in Alexandria, Naval chaplains came to me at the church with candidates for confirmation whom they had been preparing while at sea."

Airplanes in recent years have carried the bishops to remote missions that were all but inaccessible before.

The other diocese in this area is called North Africa, with chaplaincies in Tunis, Algeria, Morocco and the Canary Islands, under Bishop George W. Wright. Statistics for his region show fourteen clergy in a population of some 14,000,000, chiefly Moslem.

For all its present disturbed condi-

tion, Africa is still the glorious continent of the future. To think of it as darkest Africa has become old-fashioned, almost quaint. Much sand has blown across the Sahara, and much water has tumbled over the great Victoria Falls since Livingstone's arrival in Africa just 100 years ago. "Africa is a giant that is asleep," says Stuart Cloette. "Some day he will awake to demand justice, to demand an explanation of the wrongs he has suffered."

Of course there still is darkness in Africa, as in every land, and great suffering. The white man is directly responsible for much of this. For more than a hundred years, however, Christian missionaries have been starting centers of new life, and while "there remaineth yet very much land to be possessed," the Church's mission to the world has already witnessed some of its great triumphs in Africa.

The physical side of Africa reflects the greatness of its spiritual assets. North to south, Africa stretches as far as from Washington, D. C., to Buenos Aires. East to west, it reaches from west of England to the middle of Persia. The Sahara is as large as the United States.

The whole land is caught in a network of Christianity. Finer than Livingstone's monument in Westminster Abbey is the living monument of the Scottish Church in Nyasaland. Many mission boards have accomplished wonders but nearest to Episcopal Church interest may be the thirty-one dioceses of the Church of England. There is not yet an Anglican Church of Africa as there is a Church of India, Japan or China. Nearest to it is the Province of South Africa, fourteen dioceses, within whose wide boundaries fine things are happening in spite of many great difficulties.



(Above) School children in Sierra Leone, Africa, where the English Church has important activities.

Even in war time, Bishop Geoffrey Clayton of Johannesburg has dedicated two new churches while six parishes have built new schools or churches recently. From Kaffraria Bishop Edward Etheridge writes of progress everywhere, though he sees educational and industrial work seriously affected by the departure to war of many young Englishmen.

Bishop Albert Lee of Zululand has just visited a new church, crude and tiny but entirely the result of native initiative. Far off, in glorious mountain country, isolated from all European contact, the little congregation cut the sod, built it into walls, made the roof of wattle poles, cut grass on the veldt for thatch. Total cost of church: 1 pound for the door, 15 shillings for each of two windows.

Napoleon's island of St. Helena gives its name to a South African diocese. It reaches a long arm out into the south Atlantic to include Tristan da Cunha, the earth's loneliest island.

Africa, Church Goes On

ACTIVITY FOR ENGLISH CHURCH

It was in South Africa, in a Grahamstown mission not so many years ago, that the class was studying the story of John the Baptist. "Suppose you had been the king," the teacher said, "and you had promised anything, to the half of your kingdom. What would you have said when she asked the head of St. John?" "I should have told her," said one boy, "that the head of St. John was not in the half of my kingdom which I was giving away." That boy is now the Rev. Canon A. E. Jingiso of St. Matthew's Church, Keiskama Hoek. A thousand people made their communions at that altar last Easter.

Basutoland, in central Africa, has lofty mountains and deep valleys in which are the scattered kraals of the Basuto tribes. It is a native protectorate and only a few white people are permitted to live there but among these few are the missionaries. A mis-

sionary journey means leading the horses down 1,000 feet from plateau to river bank, swimming them across the deep stream, and pressing on to a village church or to the hospitality of a native hut or trader's cabin each night.

Among the West African dioceses the newest is Gambia. From this region many people were brought in early days to the West Indies, and in modern times West Indian Church people have undertaken to support the Church's work in the land of their forefathers.

The first man of any non-European race to be ordained in the Anglican Communion is said to have been the Rev. Philip Quaque from the Gold Coast, ordained before 1700.

Africa's recognition of Christ as Lord and its deep devotion to Him once He is known is illustrated by the child in a school where He is always called the Chief and where silence is kept from Good Friday to Easter morning. Once



(Above) Algerian weavers in North Africa where the English Church has several chaplaincies.

a newcomer's shrill little voice rang out on Good Friday afternoon, asking, "Why do we keep so still?" and an older child answered, "Hush! the Chief is dead—but not for long."

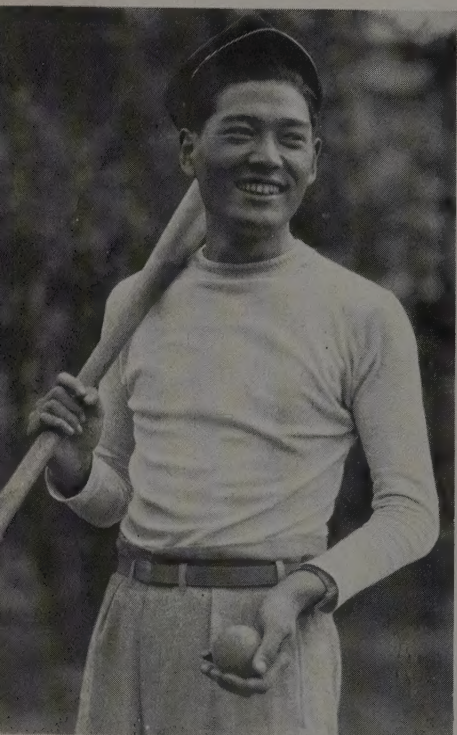
A church near Sophiatown, with a congregation of several hundred Africans, stands in a wide level country. From its tall tower a bell rings out an Easter message all through the year. Carved on the bell are the words, "Christ is risen and reigns."

(Below) A striking view of Johannesburg, another important center of English work in Africa. The diocese of Johannesburg, with an area of over 32,000 square miles, has 200 churches. The population of two million includes nearly 20,000 Asiatics. The Rt. Rev. Geoffrey Hare Clayton is bishop. (British Combine Photos.)



Deep Regret Shown

REALIGNMENT OF DIOCESE



WITH the keenest regret and only because necessity compels them, Episcopal Church missionaries are withdrawing from Japan, along with those of other mission boards.

"It is a grief to us to tear ourselves away," one writes. "The only thing that reconciles us is knowing that if we stayed now we should embarrass and endanger our friends and fellow workers. In the current confused situation anything foreign may be suspected by the military authorities. If we make a call on a Christian family, they may be visited and closely questioned by the police. Students have been arrested on leaving a missionary's house."

The Japanese Christians themselves show no hostility. Quite the reverse. In many places they have stood weeping at the railway station when the train was bearing away their foreign friends of many years.

The present situation of the Anglican Church in Japan has developed because of the Religious Organizations Law, which came into force nominally on April 1, 1940, but which did not make itself felt until late last summer. Its immediate effect on the Anglican Communion was that, in order to eliminate foreign influence, the British and American bishops were asked to resign, all foreign priests were to withdraw from positions of authority and for-

eign financial help was to be stopped.

Consequently, Americans, English and Canadians are withdrawing. Financial aid for evangelistic work ceased at the end of 1940 with the gift of \$25,000 from the National Council to each of the three dioceses where American work is situated; aid to schools has just ended with the close of the school year in March. Aid to medical and social work may continue for the present. Expressions of deep gratitude were received for the \$25,000 gifts for evangelistic work. None of the Japanese clergy have large salaries and those in rural places have barely enough to bring up their families. The sudden assumption of entire self-support by the Church may work hardship in many such places.

Withdrawal of the foreign bishops has meant a decrease in pastoral care as the Japanese bishops are already fully occupied. This difficulty may be taken care of partly by election of more Japanese bishops. The General Synod of the Japanese Church meets April 22-25. The three dioceses hitherto under American bishops will ask the consent of the Synod to elect Japanese bishops, and if the Synod consents, each diocese will call its own diocesan convention and elect, probably in May. Arrangements for the dioceses formerly under British bishops have not been reported but may be similar.

There are over sixty Japanese clergy

(Top, left) A procession of choir and clergy at St. Paul's University, Tokyo, one of the Church's great institutions in Japan; (left, center) a Japanese boy at a Church school who has gone in for baseball; (below) high school girls at St. Margaret's School, Tokyo, at chapel service; (below, left) a class-room lecture at St. Luke's College of Nursing, Tokyo.



Americans Leave Japan

LECTED AT SYNOD THIS MONTH

in the three American dioceses, and about 250 in the ten dioceses of the whole Church. At the first Synod, in 1887, there were but two Japanese deacons; all the other clergy and lay members of the Synod were foreigners. There are about 18,000 active communicants and several thousands more baptized but not yet confirmed.

The Episcopal Church's work has developed in the past eighty years. It exists in three dioceses, now called North Kwanto, Kyoto and the Tohoku. Each has its well-known institutions in the chief cities and its group of little rural missions in the country around, 150 of them altogether.

North Kwanto is the area outside Tokyo City and also includes institutions in the city. St. Paul's University and Middle School now enroll over 2,000 boys and young men. St. Luke's Medical Center, also in Tokyo, monument to the life and work of its founder, Dr. Rudolf Teusler, is one of the best equipped hospitals in the Far East. Two schools for girls are St. Margaret's, Tokyo, and St. Agnes', Kyoto, each with over 500 students.

The diocese of Kyoto has also St. Barnabas' Hospital, Osaka, for women and children. Besides caring for 5,000 patients a year, it directs public health work that reaches into thousands of homes. The Church of the Resurrection, Kyoto, has carried on public

health work among its many needy people.

The Tohoku, which means the northeast, has a Church Training School at Sendai, for kindergartners and Church workers, introducing modern methods of education into many rural communities.

Up in the mountains at Kusatsu, in a corner of the North Kwanto diocese, St. Barnabas' Mission to lepers has carried on church, school and hospital, changing the whole life of the community from despair to hope.

Over fifty kindergartens in the three dioceses together not only train the young children but act as friendly points of contact with hundreds of families.

American clergy in the three dioceses numbered 14; women in evangelistic or educational work, 23; most of these have left. Of the 17 medical workers, several are still on duty.

Bishop Charles S. Reifsnider, remaining in Japan for the present in an advisory capacity, writes that many questions will come up for decision in the next few weeks. It is possible that several American teachers may remain at St. Paul's, at the desire of the Japanese department of education. Hospitals are under the Japanese department of public welfare and so far are not subject to all the restrictions which affect evangelism and education.



(Top, right) An outdoor service at Camp Seisen Ryo, Brotherhood of St. Andrew camp in Japan; (right, center) a moment of play at St. Margaret's School, Tokyo; (right, bottom) in the nursery of the social center at Church of the Resurrection, Kyoto, where babies of working mothers are cared for; (below) manual training in the kindergarten at the training school for kindergartners and Church workers in Sendai, Japan.





Rural scenes such as this in Tennessee are common in the open spaces of America, constituting one of the great missionary opportunities open to the Church. (Leon Cantrell Photo)

Main Street

RURAL AREA

Large numbers of these rural dwellers live in remote, miserably poor, sparsely settled communities. They are below the average in culture and display little local initiative or leadership. About 8,000 of the communities are without a church and some 30,000 of them have no resident minister. Here then within the borders of continental United States lies one of the greatest missionary fields in the world.

"The rural church, however, and the religious status of rural people is something more than a rural problem," according to the Rev. George A. Wieland, S.T.D., executive secretary of the National Council's Department of Domestic Missions. "The nation as a whole has an interest in the rural population, for in all likelihood most of the citizens a century hence will be the descendants of the rural people of today."

Although new highways and improved methods of transportation have

THE SUN penetrated one of the broken windows of John Mackenzie's small North Carolina highland shanty and shone directly into eleven-year-old Mary's face. Reluctantly she opened her eyes; it was five o'clock, time to get up and prepare breakfast. She climbed out of the rickety bed which also held two younger sisters and slipped into her one shabby dress. No need to bother about shoes; father said they are a luxury and Mary, who does all the cooking and housework for a motherless family of five, can't even remember when she had a new pair.

Mary's father ekes out a living from odd jobs and from cultivating the few acres surrounding the house. Several years ago a sawmill came to this region and Mackenzie found regular work and

wages. But the timber melted away, the sawmill closed down and he was forced back to his unproductive acres. The family has never been to church (the nearest one is thirty miles away) and a minister seldom visits this region.

Mary, her brother and sisters are among the ten million American children under twelve years of age who receive no religious training. Her family is one of millions that live in rural areas and constitute half of the nation's population. During the last decade "Main Street"—symbol of the country's thousands of towns under 2,500 population—has been the fastest growing part of the American map. Census figures for 1940 show that while larger cities gained only 7.9 per cent, towns under 2,500 boasted a 14.5 per cent gain in population.

(Below) Boys at rural St. Luke's, Walshville, N. D., at work on a Church School project.



Mission Frontier

LF OF NATION'S POPULATION

made rural areas more accessible, the problem has become complicated because of the growth of migrancy and tenancy which destroy the stability of rural life.

Never before in national history have so many people been homeless and on the march, Dr. Wieland points out. The "oakies" in California and the other Pacific states—the southern sharecroppers—the unemployed—all are a part of that "fluid" population whose hope it is to find somewhere a job and a home. Meanwhile their situation is pathetic and often desperate. Poverty, disease, and illiteracy are evil enough in themselves, but along with them are the inevitable fruits of immorality, hopelessness, degradation and despair.

Another problem is being created by the national government's repopulation program, Dr. Wieland states. "In the far west great numbers of families are being put back on millions of acres of arid land which has been made habitable by irrigation projects. These families are being encouraged to settle down and grub a living from the soil. Thousands of dispossessed victims of the Dust Bowl are already in residence in these areas.

"Towns spring up overnight like mushrooms, bringing reminders of the gold and oil towns of the past. It is in these areas that the Christian Church has a mission and a message that must not be withheld," he says.

Save for local projects in scattered individual dioceses and missionary dis-

tricts the Church has made an "inadequate contribution" to migrant work, Dr. Wieland declares. Money should be made available, he feels, to erect inexpensive chapels on these projects and to provide salaries for additional missionaries.

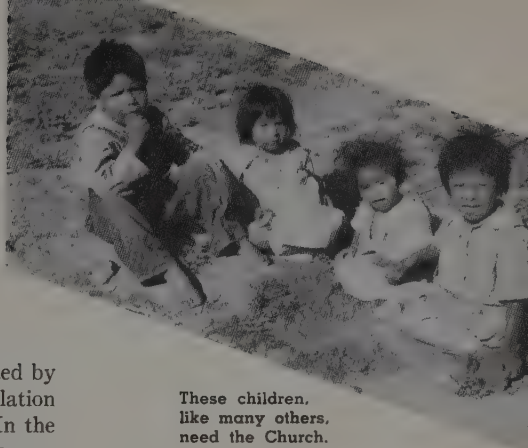
The South has been referred to by President Roosevelt as the nation's "Economic Problem No. 1." But perhaps it might be thought of as America's "Human Opportunity No. 1," for here in the southern regions, particularly in the poorer rural areas, the major part of the next generation is being born and reared. It is in the highlands of the South, among the mountaineers, that both the need and the opportunity are greatest, Dr. Wie-

(Continued on page 32)

(Below) An under-privileged American family, thousands of whom are without the Church today and for whom Dr. Wieland asks attention.



(Below) Boys of the southern mountains such as those served by the Church.



These children, like many others, need the Church.

Rededication Asked As War Rages

CHURCH PREPARES FOR ROLL CALL MAY 4-11

THE greatest clash of military forces in history of man is scheduled to take place in Europe this spring and summer. And while this clash is going on, the Episcopal Church in the United States will be engaged in the greatest re-enlistment and rededication of her people she has ever undertaken.

There is something prophetic, in the opinion of the Presiding Bishop, that the Church through her General Convention and her appointed leaders, both clergy and lay, should summon all her people to re-enlistment through a nation-wide Roll Call at such a time.

"God takes a great tragedy such as the present war," says Bishop Tucker, "and transmutes it into an opportunity to advance the Christian cause. Our task is to qualify the Church to make the world a better world, a more Christian world, than it was before the war began."

The first step in the Presiding Bishop's challenge thus to qualify the Church comes May 4 to 11, when some 50,000 lay messengers, commissioned by the Presiding Bishop, the diocesan

Bishop and the Rector, will go into the homes of Episcopal churchmen and women to ask their re-enlistment. Each messenger will carry a personal message to the individual family from the Presiding Bishop, saying in part:

"Today the Christian way of life is endangered. Today God is calling us Christians of America to cooperate with Him in saving it. In His name, I summon you to do your part in this task. It can be accomplished if each of us will rededicate himself completely to Christ. 'Thy will be done' must be the supreme law of our lives."

Each individual communicant or adherent is asked to sign a simple enrollment card. After the Roll Call, each person signing the enrollment will receive a card certifying to his membership in his parish and his enlistment in the Presiding Bishop's ten-year *Forward in Service* program.

A great service of public rededication is asked by the Presiding Bishop in each parish on Sunday, May 11, the concluding day of the Roll Call.

Immediately after the Roll Call, each parish is asked to study the information obtained through the for-

mation of a *Forward in Service* Parish Council. It is through this Parish Council and the unified parish program it may develop that the Presiding Bishop expects the Church will begin to be better qualified to meet present-day conditions in the parish, in the diocese, in the nation and in the world.

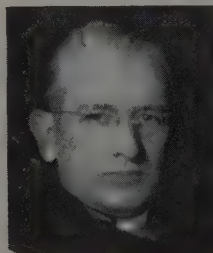
Definite suggestions for procedure after the Roll Call will be provided by the Presiding Bishop. After consultation with the Forward Movement Commission, plans for summer activity and for the year beginning next September are available. The general theme of the year's activity starting next fall will be worship, considered in its two-fold aspect: communion with God and as the means by which the power of God is given for service. Winning others to the Church will be an important part of the year's work.

"It should be clearly understood," says the Presiding Bishop, "that the Roll Call is only a beginning of our ten-year program. Before we can hope to go forward, we must enlist or re-enlist our people. We must discover our latent power and then develop it. That is the primary aim of the Roll Call."

Delaware and Louisiana Start Diocesan Editions

"Congratulations, Delaware and Louisiana"—This, in effect, is

the message the Presiding Bishop sent to Bishop McKinstry of Delaware and Bishop Jackson of Louisiana on the issuance of the Diocesan Edition of *FORTH* for their Dioceses beginning with this issue.



BISHOP MCKINSTRY

History is thus made with the inauguration of this plan whereby 9,000 new subscribers, virtually every Episcopal family in these States, will receive monthly the official national magazine of the Church together with a special section devoted to the news of the Diocese. Copies of the combined edition are mailed only to the subscribers of the Diocese concerned.

Both Bishops McKinstry and Jackson hailed the new diocesan edition plan in articles in their respective sections.

FORTH joins the Presiding

Bishop and others in sending hearty congratulations to Delaware and Louisiana upon their forward step. They have accepted the

Presiding Bishop's challenge to go *Forward in Service*, looking toward a better informed and more devoted Church membership.



BISHOP JACKSON

Pilot's Church

Lewes, in southern Delaware, is a town of adventurous history; old houses, quiet streets and homes of many Delaware River pilots. Founded by the Dutch in 1631, plundered by privateers and bombarded in the War of 1812, Lewes is the home of St. Peter's Church (right), whose congregation started 250 years ago. The present building, St. Peter's third, was erected in 1858.

Lewes's harbor is alive with schooners, fishing dories and pilot boats. The harbor has known many adventures and tragedies. Below is the crew of the British ship "Ramon de Larrinaga" which capsized in the mouth of the Delaware recently. The Rev. N. W. Rightmyer, rector of St. Peter's, is shown giving out clothing to the crew. The ship was headed for England with war materials. At the bottom right, is a view of the harbor.

Philadelphia Inquirer Photo





(Above) One of the valuable possessions of old Maryland churches is the pewter Communion Service of St. John's Parish, Kingsland, Md. It was presented to the parish by Queen Anne of England.

Old Maryland Churches Carry On

300th ANNIVERSARIES SOON FOR COLONIAL PARISHES

LATE in the 17th century many of the American colonies were struggling along with almost no Church services, but not Maryland. Although the Colonial Assembly did not establish regular parishes until 1692, many of the early settlers had built rude log structures in which to worship long before that date. By 1694 there were thirty parishes, twenty-two churches and nine ministers.

But even before many of them had regularly ordained priests, congregations would gather together for prayer, readings from the Bible and volumes of sermons which they had brought from England. Cecilius Calvert, the second Lord Baltimore, a far-sighted Roman Catholic nobleman, issued instructions in 1636 that his governors must take an oath guaranteeing religious freedom to all Maryland colonists. The settlers were quick to take advantage of Lord Baltimore's assurances of protection in religious worship. Within six short years after his decree they had built several churches which

next year will celebrate their 300th anniversary.

Among these early churches was Trinity Church, built in 1642 about fifty miles southeast of the present city of Washington. This was the first building erected for the Church of England worshipers in St. Mary's County, six miles below the town of St. Mary's, a former Indian village, Maryland's earliest settlement and first capital. Some historians claim there was a "Chapel" at St. Mary's City as early as 1638, used jointly with other religious bodies as a place of worship by Anglicans. Although these churchmen had no minister they read services there with some regularity and without interference.

St. Mary's was the seat of government until 1695 when Governor Nicholson ordered the archives and records removed to Annapolis, the new capital of Maryland. In 1720 the General Assembly granted to William and Mary Parish the ancient State House and grounds to be used as a Chapel. The

following year necessary changes to make the building suitable for Church purposes were made. The old State House continued in use for more than a century, but in 1829 it was torn down, and the material used in the construction of the present Gothic church on a new lot nearby. The Rev. E. Nelson MaConomy is rector.

Farther up the Potomac River, about four miles west of St. Mary's, in Valley Lee, is old St. George's—much better known as "Poplar Hill Church"—built in William and Mary Parish about 1640. When Leonard Calvert, first Governor of Maryland, and his followers came to St. Mary's in 1634 a poplar tree stood in what afterwards became the churchyard at Valley Lee, and this tree became the beacon and guide for the colonists as they sailed up the St. Mary's River. The small brick building, which stood about fifteen feet north of the present church, measured only thirty-six by fifty feet and into this small space the colonists crowded every Sunday morn-

ing. This structure was succeeded by a brick building of square colonial type which, after many alterations and renovations, is in use today. The Rev. William Wilkinson, first permanent Protestant minister in the Province, came to Maryland in 1650 and for thirteen years officiated at Poplar Hill and St. Mary's. Today this church is in charge of the Rev. E. Nelson MaConomy.

The third non-Roman Church built by the Maryland settlers was the little Episcopal Chapel of St. Clement's Manor, erected in 1642, only eight years after the landing of the first colonists, on St. Paul's Creek (now St. Patrick's Creek) in King and Queen Parish on the Peninsula between the Potomac River and Chesapeake Bay. The land for the site of this Chapel and a glebe, was given by Sir Thomas Gerard, Lord of St. Clement's Manor. In 1664 William Marshall gave three heifers from which a stock of cattle should be raised for the maintenance of a minister. The land given by Gerard in 1642 and the three heifers are said to be the first two donations to any

church in Maryland. This church has now become All Saints' Church in Oakley and is in the charge of the Rev. Jesse M. B. Woodrow of Leonardtown.

On Kent Island a church was built on Broad Creek in 1652, about thirty miles south of Baltimore. At that time the water in the creek was so deep that many of the colonists arrived at the church door each Sunday morning in boats. The ruins of this church are about one mile south of Stevensville, where stands the present Christ Church of which the Rev. Matthew S. Higgins is rector.

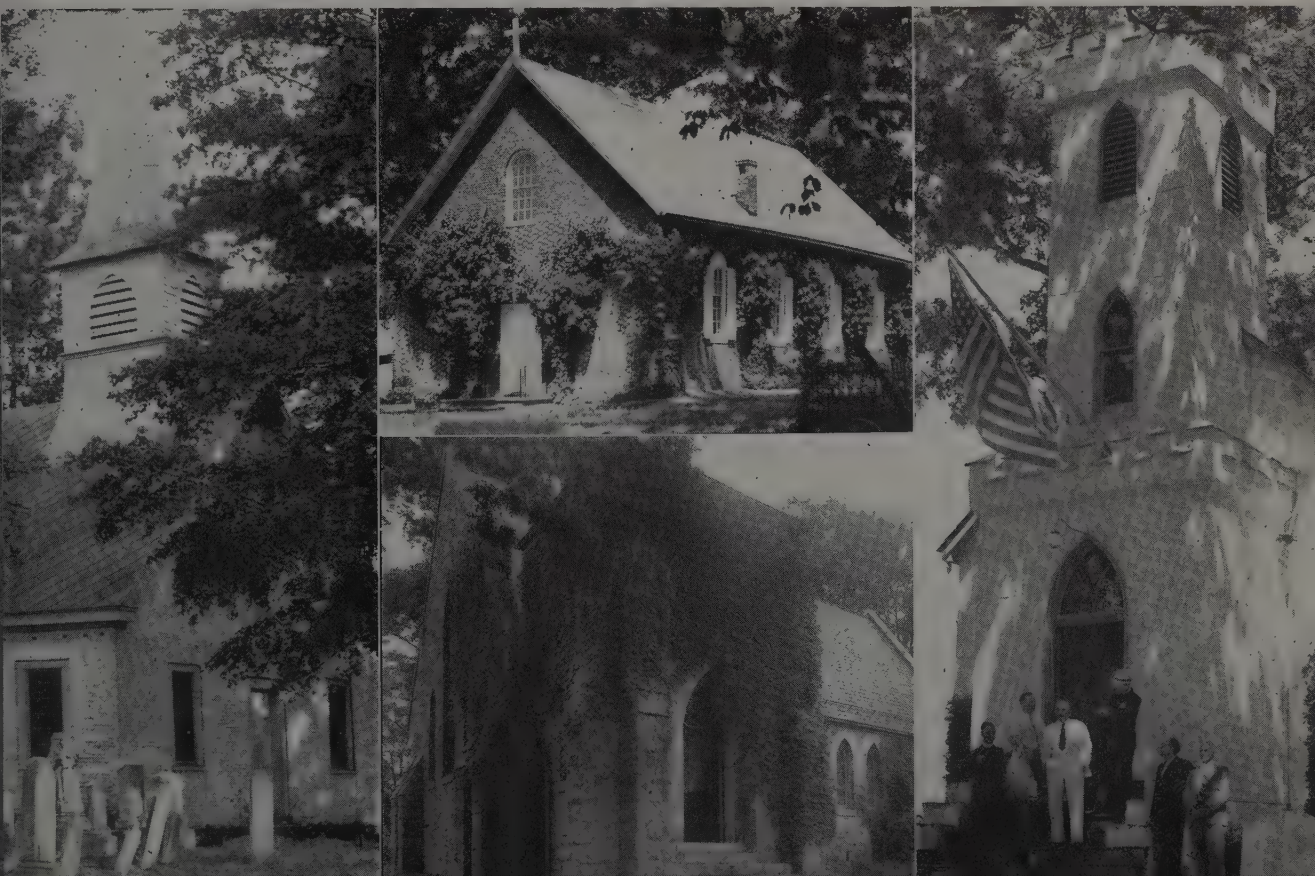
Almost as ancient as these churches is St. George's in Perryman, near the first site of Baltimore, which will celebrate its 270th anniversary this year. The parish was founded in 1671 and the first church was built on the Old Post Road between the North and the South. Today's church, fourth on the present site, was erected ninety years ago.

On the grounds is an ancient brick "vestry house," one of the few remaining in the United States. It was built in 1766. The parish has other

reminders of its history, including a rare copy of the "Vinegar Bible," dated 1717, and a silver communion service that has been in use since before George Washington was born. The Rev. George W. Thomas of Aberdeen, is rector of St. George's.

Another of the old Maryland colonial churches is St. John's in Kingsville, fifteen miles northeast of Baltimore. The same spirit with which the early colonists built a little log church for their new rector, fresh from England, lives on today, 261 years later, in their descendants who now worship here. Established in 1680, St. John's has been housed in three other buildings since the small log structure was lost in the county's earth. The church moved to Joppa when that town became port of entry and the county seat. When the stone church at Kingsville was built in 1818 the brick church at Joppa was lost. Choice relics of St. John's, of which the Rev. Louis A. Parker is rector, include a pewter service—chalice, flagon, alms basin and paten—given by Queen Anne of England.

Below are several of the historic Maryland churches including: (left) "Poplar Hill Church," St. Mary's County, built in 1750; (center, top) Old Wye Church, Queenstown, 30 miles south of Baltimore on Chesapeake Bay, dates back to 1642; (center, bottom) the present St. John's, Kingsville; (right) stone church erected in 1818, the third building of St. John's, Kingsville.





Seminarians at Berkeley Divinity School, New Haven, Conn., ready to start out on a man-sized job. (Selcon-Thompson photo)

PREPAREDNESS is the keynote of the hour. And while the world is dizzy with contemplation of huge figures about military preparedness and hundreds of thousands of young men go off to camps for military training, it is well to ask: "How does the Church prepare for her task of spiritual defense? Where do the men charged with leading her attack upon

A glimpse of the University of the South Divinity School, Sewanee, Tenn.



Church Preparedness

PRESIDING BISHOP SETS APRIL

the forces of evil—not only in times of war but in times of peace—prepare themselves?"

Little is known to the average layman of the arduous training through which a young man goes before he is ordained. Few realize that back of the work of the minister are usually four years of college preparation and three years of specialized training in one of the Church's twelve theological seminaries, followed by rigid examinations.

To call attention to this training, the Presiding Bishop has designated Sunday, April 27, as "Theological Education Sunday" throughout the Church. On this day, lay people will be advised of the seminaries which train their clergy. Upon these seminaries rests the responsibility of giving to the Church her future leaders. They are the spiritual camps which today are training some 500 young men who tomorrow will be guiding the destinies of churches from one end of the country to the other.

Each of these twelve theological schools was founded to meet a special need in its own community. Except the Divinity School of the Pacific, in

Berkeley, Cal., all are, roughly, in the northeast quarter of the United States, within the quadrangle formed by Massachusetts, Wisconsin, Tennessee and Virginia.

The main outlines of their course of study are prescribed by the law of the Church but each seminary's individual life is determined by itself and while they have a common aim and many methods in common, each has its own traditions and customs.

All are privately owned and directed except the General Theological Seminary, New York, which was established by General Convention. The School of the Pacific belongs to the Eighth Province. The total enrollment is nearly 500. The average student age is 26½.

The course of study includes Church history, Bible, Prayer Book, liturgics (worship), homiletics ("of or pertaining to sermons"), Church polity (government), pastoral care. Nearly every seminary is affiliated with a neighboring university or at least makes use of its resources.

The General Theological Seminary in New York was called into being by General Convention of 1817. The ves-

A studious moment behind the scenes at the Virginia Theological Seminary, Alexandria. Francis Scott Key was interested in its founding.



Centers in Seminaries

CONSIDER THEIR IMPORTANCE

try room of St. Paul's Chapel, Trinity Parish, held the first student body, numbering six. Since those days the school has trained about a fourth of the Church's clergy and a third of its bishops.

The Bermudas almost became the site of the first American seminary. A rich and brilliant young Irish Churchman, George Berkeley, Dean of Derry, came out to the New World in 1728 to start a theological school "for the Americas." He failed in this, and returned to Ireland, becoming a bishop and a philosopher. Some years later when Bishop John Williams of Connecticut founded a theological school, he named it Berkeley. It is now in New Haven.

Francis Scott Key, author of the *Star-Spangled Banner* and of the well known hymn, "Lord, with glowing heart I'd praise thee," was one of the Churchmen whose interest, from 1818 on, created the Virginia Theological Seminary, Alexandria. During the Civil War its buildings were used by the Union Army as a military hospital.

When Philander Chase became first Bishop of Ohio, in 1819, he felt he must have a seminary to train men for that diocese. He went to England looking for funds and was so successful that he founded not only a seminary but a college to go with it. The Divinity School of Kenyon College at Gambier, Ohio, is commonly called Bexley Hall, the name of its chief building.

When Jackson Kemper became the Church's first missionary bishop, with jurisdiction from Lake Superior to the Gulf of Mexico, his initial report of a missionary journey fired three students in New York to go out and start a mission. They began at Nashotah, Wis., in 1842. From the first they included in their plans a training school for the priesthood and perhaps because it was a mission before it was a seminary, Nashotah had much to do with building up the Church in that early frontier region.

The finest buildings among the twelve seminaries are said to be those of Seabury-Western at Evanston, Ill. Seabury-Western at Evanston, Ill.,



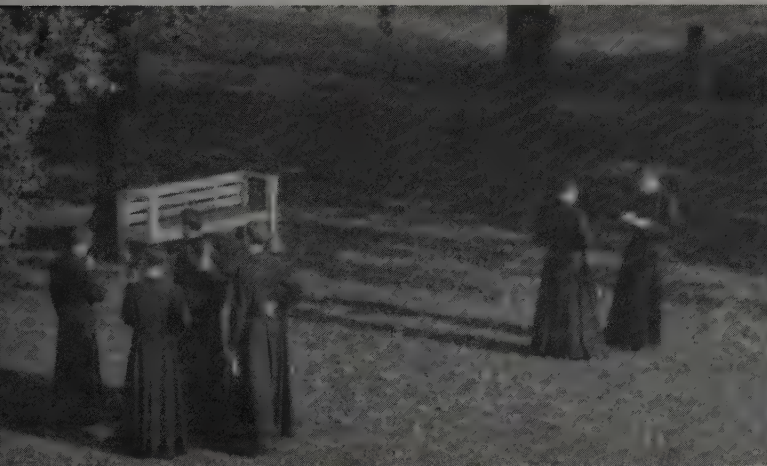
Philander Chase was the father of Bexley Hall (above) at Kenyon College, Ohio.

bury, started in 1858 in Minnesota, and Western, 1883, in Chicago, are now united and housed in beautiful Tudor Gothic quarters.

If Seabury-Western has the finest buildings, Sewanee, Theological School of the University of the South, has perhaps the most beautiful campus,

(Continued on next page)

On the campus at Nashotah House, Nashotah, Wis., one of the missionary outposts of the Church a century ago.



The boys at Seabury-Western, Evanston, Ill., lend a hand in the refectory.





Church Preparedness

(Continued from preceding page)

sixties when "divinity" was taught to the boys in the Episcopal Academy and the seminary grew out of that.

When Bishop William Ford Nichols was the only bishop of all California, he and others were convinced that if the Church was to grow in the West it must have a school to train western men for its ministry. Hence the Divinity School of the Pacific, now in Berkeley, was founded in 1893, youngest of the Church's seminaries, except DuBose.

The DuBose Training School at Monteagle, Tenn., was started some twenty years ago to give special training to men for whom the regular seminary course was not desired. Bishops send men there on the understanding that they will return to their own diocese to work. The school owes its origin largely to the late Archdeacon W. S. Claiborne's conviction that



At Bishop Payne Divinity School, Petersburg, Va., the Church's only seminary for Negro candidates alone.

men need special training for work in rural communities, and most of the men trained there have had rural work to do.

The Bishop Payne Divinity School at Petersburg, Va., has trained the great majority of the Church's Negro clergy and is the only school intended for Negro candidates alone. In the past sixty years its graduates have gone to all parts of the country, south and north, as rectors, missionaries, archdeacons, heads of schools. West Indians and other students have come from overseas and returned home to work in Cuba, the Barbados, the Canal Zone, the Bahamas, British Guiana and Sierra Leone.

The close fellowship of faculty and students is felt by every seminary to be one of its best assets. An intimate friendly relationship is possible since the numbers are relatively small. The best thought on the social problems of the day is presented in the schools by distinguished leaders, both American

(Continued on next page)

A lusty voice is raised at General Theological Seminary, where one-fourth of the Church's clergy have been trained. (Pix photo)

high on a plateau of the Cumberland Mountains in Tennessee. The Civil War sadly delayed its development but the dreams of its founders came true in 1868 when the university opened, with nine students, one frame building and a wooden cross. Now it is famed throughout the Church as "a towered city set within a wood."

Bishop William Lawrence, oldest alumnus of the Episcopal Theological School, Cambridge, Mass., was a Harvard freshman the year the theological school was founded, in two small dwellings next to a cemetery. Skeptics, says Bishop Lawrence, averred that the school would soon move into the cemetery but they were wrong. The trustees of this school are all laymen, a condition said to be unique among seminaries.

The Philadelphia Divinity School is the only seminary with a department for women, organized a few years ago from the former deaconess training school. The seminary has been reorganized in recent years but training for the ministry has been carried on in the diocese of Pennsylvania since the early

Episcopal Church Seminaries

General Theological Seminary, New York City. Hughell E. W. Fosbroke.

Virginia Theological Seminary, Alexandria, Va. Alexander C. Zabriskie.

Bexley Hall, Gambier, Ohio. Corwin C. Roach.

Nashotah House, Nashotah, Wis. Edmund J. M. Nutter.

Berkeley Divinity School New Haven, Conn. William Palmer Ladd.

University of the South School of Theology, Sewanee, Tenn. Fleming James.

Seabury-Western Theological Seminary, Evanston, Ill. Bishop Frank A. McElwain.

Philadelphia Divinity School, Philadelphia, Pa. Allen Evans.

Episcopal Theological School, Cambridge, Mass. Angus Dun.

Bishop Payne Divinity School, Petersburg, Va. Pearson H. Sloan.

Church Divinity School of the Pacific, Berkeley, Cal. Henry H. Shires.

DuBose Memorial Church Training School, Monteagle, Tenn. Albert G. Richards.

Refugees to be Guests of Auxiliary Board

MEETS IN NEW YORK APRIL 18-21

SEVERAL refugees are to be the guests of the Woman's Auxiliary national executive board at a dinner during the next board meeting, April 18-21. Miss Edith M. Denison, National Council resource secretary working for refugees, will also meet with the board to discuss ways in which women of the Church can help in the whole refugee situation. Interest is increasing, the board finds, and parish branches of the Auxiliary are asking what they can do. Board members arriving in New York the day before the meeting are to visit two centers of refugee work, Friendship House, 1010 Park Avenue, run by the Greater New York Federation of Churches, and Congress House, 46 West 68th St., maintained by the National Council of Jewish Women.

Meanwhile, parish and diocesan branches of the Auxiliary are seeking to coöperate in every way possible with the Presiding Bishop's *Forward in Service* plan. The April board meeting will hear reports from its eight

provincial representatives as to plans and achievements in their provinces, in connection with *Forward in Service*.

Through the United Thank Offering and one or two legacies at the disposal of the board, a number of scholarships for summer study are granted to students who expect to enter Church work, and to missionaries on furlough who desire further study. Applications for these, received through the National Council's domestic and foreign missions departments or the division for college work, are studied by the executive board's personnel committee, Mrs. Henry J. MacMillan, chairman, and acted upon by the board in April.

Through the Emery Fund, which was established in 1921 to mark the 50th anniversary of the Auxiliary and is used for the benefit of women missionaries on furlough, it is possible to send a limited number of missionaries to summer conferences. The board makes the appropriation for this at its April meeting.

Church Preparedness

(Continued from preceding page)

and foreign, and the social conscience of the students finds outlet in actual work.

Cost of living is a problem to most seminarians. Annual charges to the students vary from \$250 to \$650, averaging about \$350. Every school helps to meet the cost, mostly by providing work which can be combined with the school schedule. Seabury-Western's plan is to have each student give to the school five hours work a week, in library, refectory or elsewhere. Berkeley has perhaps the most unusual arrangement, a form of coöperative living in

which every student works, whether he needs help or not, but all resources are turned in to the Coöperative Fund and then drawn on by those who need assistance.

Forward-looking in their desire to prepare the Church's ministry to meet new times and conditions, the seminarians are striving to combine in their training the best of modern learning with the best technique and skill of modern practice, both in the care of individuals and in corporate life, all on a broad base of sound historical scholarship.



Easter observances as usual is the advance word from Shanghai, China. Above is an Easter Service at St. John's pro-cathedral, Shanghai, showing the choir, the Rev. F. L. H. Pott (left) and the Rev. Francis Cox (right). Note the Chinese daisies in place of lilies.

Honor Miss Lindley

A new building to be used as school and parish hall at True Sunshine Chinese Mission, Oakland, Calif., is to bear the name of "Lindley" in honor of Miss Grace Lindley, who recently retired as executive secretary of the Woman's Auxiliary. The Auxiliary Triennial meeting in Kansas City suggested that one of the new buildings to be erected by the United Thank Offering be named after Miss Lindley. Bishop Block of California has approved of so naming the True Sunshine building.

Johnny Gets His Oats

Johnny is going to have his oats for sure. He is the faithful horse who carries the Rev. Joseph F. Hogben over his vast field of work among the Paiute Indians in Nevada. After seeing Johnny's photo in *FORTH* (May, 1940), the Diocese of Indianapolis decided to buy his feed and pay his master's salary as one of its missionary projects.



Measuring a fallen tree in Wyoming's mountain forests in preparation for building Hoback Basin's log church.

APRIL sunshine is at last melting the snow under which some forty cattle ranches have been buried all winter in Hoback Basin, Wyoming, and soon the ranchers can get on with building their church.

Hoback Basin is a long valley shut in among the mountains. It has never had a church of any kind, or a community hall. Its three little schools can run only during the summer because of the deep snows. Detained there by a blizzard for several days four years ago, Bishop Ziegler came to know many of the people. He and two of his mission priests, the Rev. Dudley and Walter McNeil, visited there from time to time until the people decided they would build themselves a log church.

Last April they met one early morning, armed with axes and saws, a team of horses pulled a bobsled across the valley and up into the forest at the top of the ridge, and by afternoon the men had felled 92 trees and sawed them into 132 logs.

Summer is the busy season for residents of the Hoback Basin so that plans had to be put aside. But other people heard about the future church. In August the bishop held a service for

The Romantic Tale of

STALLED 'IN MOUNTAINS', BISHOP

summer people at Moose, sixty miles away, and told them what the mountain men were doing. "They have plenty of skill to do the work but they have little money," said the bishop, and announced an offering then and there to pay for cement, flooring and other things that would have to be bought. The offering was \$99.70. Jessie Van Brunt of Brooklyn, who makes stained glass windows, was in the congregation and offered a window for the church as her gift. The church is to be called St. Hubert's for the patron saint of hunters, as the mountains around there are one of the country's best big-game areas. Miss Van Brunt's window will show St. Hubert's vision of the stag that appeared with the crucifix between his antlers.

The bishop returned to Hoback Basin, arriving on a Saturday night. Everybody was off at a dance in an old CCC cabin, the only place large enough. He dropped in at the dance and one of the two accordion players who made up the orchestra saw him in the glare of the gasoline lamps and yelled, "Here's the bishop." Everybody welcomed him and demanded a song. He obliged with Clementine, all the verses, and then told them that at 10 o'clock next morning they were all to assemble in their work clothes

Finishing noonday meal around camp fire. Sam Hicks, extreme right, felled 23 trees in one hour, ten minutes. He holds the Sun Valley ski speed record—105 miles p. h.

and with their tools at the site of the church. "And we'll need six teams of horses." They came, and put in hours of fine skillful work notching and fitting the logs.

Meanwhile the bishop heard that one of the men, "Slim" Stone, was about to marry Lois Faris, down the valley. He went to call and Mrs. Faris told him the wedding was to be in the ranch-house Thursday night. The bishop persuaded the family it should be at

Bishop Ziegler puts his ax in the first tree to start work on the new log church.



oback Basín Church

PS FELL TREES FOR LOG EDIFICE

the church Thursday morning. Said the bishop: "The wedding party may wear their store clothes but everyone else is to wear work clothes." So the young people were married in St. Hubert's Church though it had no floor, no walls and no roof.

The church square is now twelve logs up from the ground all around. Work will be resumed this month or next, late blizzards permitting; and Bishop Ziegler expects that by the end of the

On the way up the mountain to the forest.
Bishop Ziegler in sled, center.



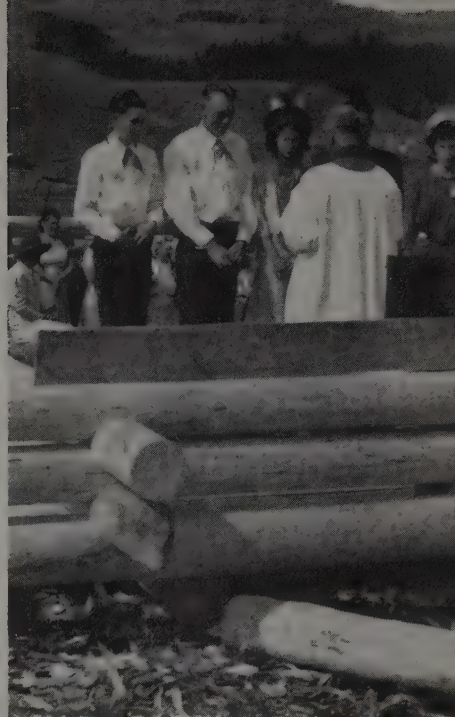
summer, another log building will have joined the growing ranks of Episcopal churches in Wyoming.

One of the more striking facts about Wyoming is that if every person in the United States were to move there, each one could have a half acre of land. The word "rural" takes on new meaning in such a field where towns may be hundreds of miles apart and a town of 500 seems like quite a city. But this story of one open-country church center shows the response that is waiting. With a vision of his whole great field, Bishop Ziegler has the courage to say, "The whole of Wyoming, every part of it must be under the charge of the bishop, archdeacon or missionary priest so that no unoccupied territory may burden the conscience of the Episcopal Church in Wyoming."

Issue Service Book

A Prayer Book for Soldiers and Sailors is being issued by the Army and Navy Commission appointed by the last General Convention. The service book includes: the Order for the Administration of the Holy Communion; a short form of worship for other occasions; about fifty special prayers; 12 psalms; 40 hymns, and about twenty-five selections from the Bible. Bishop Sherrill of Massachusetts is chairman of the commission.

The new church takes shape; men placing the logs for the new structure.



The first service in (or on) the new church. Bishop Ziegler, back to camera, is shown marrying "Slim" Stone and Lois Faris.

Council Budget \$2,235,847

The National Council's budget for this year stands at \$2,235,847, the same amount fixed by General Convention. As a result of readjustments made, the Council found it unnecessary to make any serious cuts in the work of the Church in various mission fields.

FORTH Quíz

The following questions are based on articles in this issue. Can you answer them?

1. Which continent is called "the glorious continent of the future"?
2. What encouraged settlers to start churches in Maryland so soon after the colony was founded?
3. What is General Theological Seminary's record for training the Church's clergy and bishops?
4. Does any Church seminary have a department for women?
5. What was the American Church's parting gift to the three dioceses in Japan which formerly had American bishops and help?
6. How much has the list of Japanese clergy grown in the last half century or so?
7. How many Christians are there in Palestine? How many of these does the Anglican Communion serve?
8. What is the value of Christian schools in Jerusalem?
9. What will be the primary duty of the Rev. Clifford L. Samuelson at Church Missions House?

Answers on Page 34



Isolate

Aided

In the rugged Alberta, Canada country, where Church vans work. (Canadian National Railways photo).

Up at Cherry Point, along the wide and treacherous Peace River in northern Alberta, live many Americans from the northwestern states, fugitives from depression, pioneers in a remote and sparsely settled land. They live alongside Canadians who moved north from drought areas after ten or twelve years without crops.

A few years ago these people had neither church nor school nor hospital. They were sixty miles from a doctor or nurse. Not even a ferry crossed the river. Ten years ago Cherry Point was visited by two women who were driving through western Canada in a Sunday school van. They had left their van and walked eighty-six miles to see these families.

Today there are many more settlers at Cherry Point, and a ferry crosses when the river is navigable. Thanks to the Sunday school van workers, a church has been built. A nurse who takes her patients to the hospital by horseback or dogsled, when the temperature is zero or forty below, is saving a good many lives there. Civilization has crossed the river.

One of the women who went to Cherry Point in the van ten years ago has been visiting isolated Canadian settlements with Church services and Sunday schools for twenty years. She is Miss F. H. Eva Hasell of England. Ambulance driver during World War I and Sunday school organizer before that, she volunteered her services in 1920 to the Bishop of Qu'Appelle, in southern Saskatchewan and Alberta. She was willing to buy a van, pay her own expenses, find another volunteer, and start out to do a new kind of missionary traveling.

Her first van in 1920 has given way to twenty-four today. The two women who started out on the first trip have grown to forty-eight. They are traveling all over western Canada, from Ontario to British Columbia, from the United States border to the northern wilderness. The vans are on the road from May to October, and the women sometimes live all winter in a shack in some isolated community.

Their job is just about as diversified as the people they meet, who represent a dozen or more nationalities. In northern Alberta five years ago they

found mothers who had to wrap their babies in newspapers. Today the van workers go equipped with layettes. Often they found children dressed in flour sacks. Now they collect scores of bales of clothing to give out.

Queen Elizabeth, who with the King inspected a van in Regina in 1939, later sent clothing enough for one hundred needy families. The visit of the King and Queen was one of the highlights of Miss Hasell's career. The royal couple inspected the van inside and out, commented on the chains that are invaluable in mudholes and the ax

(Directly below) One of the Sunday School vans on the Saskatchewan prairie. The children rode nine miles to Sunday School. (Bottom) A grain wagon in the Canadian country, on its way to the elevator. (Canadian Pacific Railways photo.)



Canadians

Church Vans

that is the women's only "weapon." They heard some of the tragic stories that the van workers have learned during their travels.

The King and Queen heard about a woman who lived sixty miles from the nearest post office and did not see another woman for seventeen years. She cared for her children and gave them an education. But utter loneliness for the outside world eventually drove her to suicide. The van workers arrived too late to halt this tragedy, but they were able to care for the family.

When a van goes into a community, the plan is to start a Sunday school that some local person can keep up. Books and pictures are supplied. If there is no one equipped to carry on the work, children are put on the rolls of the Sunday School by Post, which sends stories and lessons regularly to 60,000 boys and girls in Canada.

Company and conversation, eagerly sought by mothers who left English homes to go into the wilderness, are a big part of the van worker's job. Often Miss Hasell finds people from her native Cumberland.

Every van carries two women, one of whom is an expert driver, able to keep the car in running order. The other is a Sunday school worker, educated at a Church training college. They sleep in the van, carry a stove for their cooking and, if there is no better place, do their washing in a lake or stream. They must know the secrets of driving on slippery, narrow mountain roads, getting the car out of mudholes, and chopping fallen trees that block the way. They must be good walkers.

The job requires courage and a good share of ingenuity. Once Miss Hasell and her companion lost the trail after nightfall in the meadows and bush.



King George and Queen Elizabeth inspected the St. Margaret of Scotland van at Regina on their visit to America in 1939. Here they are shown looking over the van at the Royal Mounted Police barracks.

They heard a dog bark, but it did not last long enough to guide them. Finally Miss Hasell imitated a coyote, aroused the dog and followed the sound into the farmyard.

Last summer twenty Canadian and twenty-eight British women drove the vans. Many are now signed for war work. Miss Hasell needs twelve more drivers and nine teachers for this summer, and she is looking for American girls with the right training to fill the vacancies.

Not all the people are poor, but many have had almost every setback that could come to them. Drought, flood, grasshoppers and rust have ruined their crops. Sometimes Miss Hasell has found families living on one daily meal of potatoes and dry bread, with a sort of tea made by pouring hot water over hay.

But it is the isolation, the vast distance from any center, that makes the van work so important. Nowadays there are two new reasons for

keeping it up: First, women whose sons and brothers are in the Army need more than ever the friendliness of the van workers. Second, the propaganda of Communism, Nazism, and various religious sects must, Miss Hasell says, be combated in these remote spots by every means.

Just a simple Church service, a prayer at a bedside, a Sunday school unique in an isolated community are potent weapons in such a fight.

Easter Broadcast April 13

The Very Rev. Kirk B. O'Ferrall, D.D., dean of St. Paul's Cathedral, Detroit, will speak on the Episcopal Church of the Air over the Columbia Broadcasting System, Easter Sunday, April 13, at 10 a. m., E.S.T. The broadcast will originate from Station WJR in Detroit. The next Episcopal broadcast is scheduled for May 18.



(Above) Faculty and students of the Russian Academy in Paris, shown in the seminary grounds shortly before the Germans entered the city.

Nineteen to a Room—Twelve to a Book

YET RUSSIAN ACADEMY IN PARIS CARRIES ON

MOST American theological students would deem it intolerable to eat on 30 cents a day, share a room with nineteen other men, and be awakened during the night to take turns for two hours' use of the one rare textbook available. But such dire hardships do not discourage students at the Russian Theological Academy in Paris. They feel that any physical discomforts they may undergo are of small importance compared with the work they hope to do. On their shoulders falls the task of keeping alive the old Russian culture and preserving an uninterrupted link with past Russian theological thought which otherwise might pass from the world.

In Soviet Russia, although many people hunger for religion, nearly all the lights of theological thought are extinguished, seminaries are closed, religious literature is destroyed or under strictest guard, and the professors are imprisoned or living in exile.

After the Revolution of 1917, a group of Russian theologians, writers, scientists and philosophers was banished into foreign countries. This group represented the glory of Russian culture. Today these theologians have been united by the Russian Theological Academy in Paris and here the Russian Church is endeavoring to maintain and propagate her Faith.



Bishop Perry of Rhode Island with Dean Serge Bulgakoff, distinguished sociologist and theologian.

Now entering its sixteenth year, the Academy, the only Russian theological seminary in Europe, is providing priests for the Russian Orthodox Church scattered in European and other countries outside the Soviet. Twenty-five students from the Academy, now priests, are doing work in Europe, Africa and India. In a not too far distant future the Academy hopes that its graduates will be able to return to and preach in a free Russia.

When the German Army marched

into Paris last June, work was not interrupted at the Academy. Some of the professors went to the south of France, but there was no official exodus of the Academy. Although bitterly hostile to the Nazis, it has gone unmolested and latest reports from reliable sources in Vichy and Geneva say it is functioning normally.

When war broke out in 1939 several of the faculty were abroad and up to this time they have been unable to re-enter France. Today, struggling along under the most difficult financial circumstances, the Academy has but five faculty members, who receive an average of \$720 a year, and nineteen students. At full strength there are fourteen professors and about forty students. Even the Library is woefully inadequate, having only a little more than 1,000 volumes of useful material. Often one book must serve as the textbook for twelve men who divide up the hours of the day and night in shifts so as to be able to use it.

But, writes Dean Bulgakoff: "Some restrictions and privations seem insignificant to us Russian emigrants, having gone through the horrors of civil war and hunger in Soviet Russia."

For nearly sixteen years the Church in England and the United States has assumed a great deal of the responsibility for maintaining the faculty and

(Continued on page 33)



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The Rev. Harold G. Kappes

"Standing Room Only"

AT HUNGARIAN MISSION,
SOUTH BEND, INDIANA

STANDING room only" is an everyday occurrence at a little mission in South Bend, Ind., where scores of Hungarians, the only Magyar congregation in the American Church, gather to participate in services in the language of their homeland.

"Standing room only" is the rule, too, at these people's Episcopal Society meetings, when sixty persons crowd into a store meant to hold thirty. And when there is a tea or a festival or some other social activity centered around the church, attendance is numbered in the hundreds.

For nearly thirty years these

Hungarians have been worshipping in little Holy Trinity Mission, which they long ago outgrew. From the little group that petitioned the bishop to be received into the Episcopal Church, they have grown to a congregation of nearly two hundred communicants.

On Sunday the little church, which seats only a hundred, fairly bulges with worshippers. They sit in pews and on folding chairs, stand in every available spot, and kneel in the aisles.

The members of Holy Trinity are among thousands of Hungarians who have come from Europe over a period of years and have settled at South Bend. A good many of them are American-born sons and daughters of the immigrants. For the most part they are factory workers. The young

people, especially, are having a hard time to find jobs. But if they cannot give as much money as they would like to the support of their mission, they make up for that with work.

The pulpit from which their pastor speaks was made by the men and boys of the congregation. A prayer desk is the work of a layman. One family made a humeral veil (scarf worn during the celebration) and pulpit cover. When the entrance needed redecoration and the floors needed repairs, the members of the congregation did that work. When the people wanted more trees and shrubbery on the grounds, they did the planting.

Their *plebanos*, or pastor, is the Rev. Harold G. Kappes, who knew no Magyar when he assumed the office a little more than two years ago. At first he needed an interpreter for his pastoral work, and only the hymns and chants were in Magyar. Now he con-

(Continued on page 31)

(Below) Young people of Holy Trinity Hungarian Mission, South Bend, Ind., in colorful costumes as they take part in the annual Szureti bal (grape harvesting festival). This is one of several quaint customs of the church. (Blackstone Studio photo.)





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and victory of the Son of God.

A MESSAGE FROM THE BISHOP IN JERUSALEM

All who have followed recent events in the Holy Land will understand that this is a period
of the greatest difficulty for the conduct of the splendid enterprise of the Jerusalem and the
East Mission. I trust that every member of the great American Church through the leadership
of the clergy will be invited to show gratitude to the Lord Jesus Christ whose sacrifice for
our sins we recall humbly on Good Friday and that the result will be a generous offering for
the support of this missionary enterprise which we feel is dear to the heart of God.

GEORGE FRANCIS

Bishop in Jerusalem.

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Policy Loans	118,970.90	Policyholders' Funds	89,146.24
Bonds	4,954,387.81	Policy Claims	11,364.30
Preferred Stocks	695,680.00	Refunds to Policyholders	13,888.48
Cash in Banks	257,232.87	Miscellaneous Liabilities	3,369.96
Accrued Interest Receivable	43,356.62	Contingency Reserves	22,483.00
Net deferred and uncollected premiums	130,550.52		
Due from Reinsurance Company	181.89	Total Liabilities	\$5,207,785.98
		Capital	\$100,000.00
		Surplus	917,574.63
Total Assets	<u>\$6,225,360.61</u>	Total	<u>\$6,225,360.61</u>

All bonds held at December 31, 1940 are carried at amortized values as provided by law. Actually
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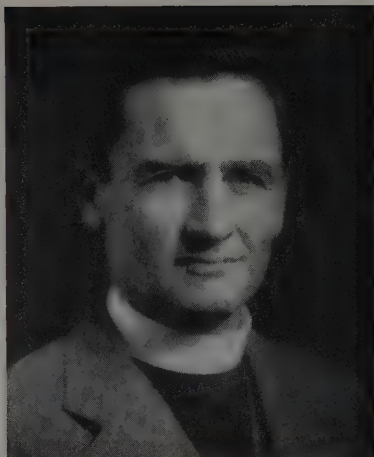
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(Above) Bishop Peabody (Central New York) who has been elected a member of the National Council succeeding Bishop Davis (Western New York).

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A Japanese business man has sent the central board of the Japanese Church a check for 10,000 yen to help in the present effort of the Japanese Church toward self-support.

Pennsylvania Tops British Aid

Up to the time this issue of FORTH went to press, the Diocese of Pennsylvania has given the largest sum of any diocese to aid British missions. Pennsylvania has contributed more than \$35,000.

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W. A. White Gets Churchman Award

William Allen White, editor of the *Emporia (Kansas) Gazette* and founder and former head of the Committee to Defend America by Aiding the Allies, has received the annual award of *The Churchman* for outstanding work in promoting good will among all peoples. The award was made on the basis of a poll taken among 800 religious and lay organizations.

The citation engraved on the bronze plaque, which was presented by the Rev. Dr. Guy Emery Shipley, editor of *The Churchman*, was: "Editor of the *Emporia Gazette*, a country newspaper known and honored wherever newspapermen carry on their craft;

for his conviction that enlightenment is essential to good will and a better understanding among all peoples; for his faithful crusading on behalf of righteousness and justice; for his courage and wisdom in political guidance; for his staunch support of those cornerstones of American democracy, the four freedoms in the Bill of Rights; for his common sense vision of a world order in which men may live as good neighbors; to an editor and citizen who has given a lifelong devotion to prophetic, uncompromising, intelligent and gracious journalism in support of the best that has been and is to be."

Last year's *Churchman* award went to Mrs. Franklin D. Roosevelt.

Standing Room Only

(Continued from page 28)

ducts services in Magyar and English.

Fr. Kappes is keeping the Magyar tongue alive among his people. Every child must be able to recite the Creed, the Lord's Prayer and other devotions in that language as well as English before he is presented for confirmation. On the other hand, Fr. Kappes spends one evening a week giving Americanization and English classes at the clergy house. He makes a fair trade with the people, for while he teaches them English he absorbs more and more Magyar.

He is only the third clergyman to minister to this congregation in nearly thirty years. The Rev. Victor von Kubinyi, a Hungarian, was first. The Rev. Edwin E. Smith came in 1918, learned the language at 55, and served for twenty years before he retired. He still lives among the Hungarians at South Bend and is their pastor emeritus.

For many of these Episcopalians, so-

cial life as well as religious life centers around the church. Besides the meetings of the Episcopal Society, an active organization that gave the church a new heating system recently, there are huge Hungarian dinners, harvest festivals and butchering festivals reminiscent of the homeland. For such events the young people dress up in colorful, lavishly embroidered costumes, full-sleeved shirts and starched aprons from Hungary.

An annual outing at lovely All Saints' Chapel at Lake Wawasee is one of the most popular events. Another is the tea of the Episcopal Society, which as many as 450 have attended.

Holy Trinity has no parish house, so the social events and meetings must be held in rented halls, stores, and other such places. But it would take more than the lack of a parish house to daunt this enthusiastic Hungarian congregation.



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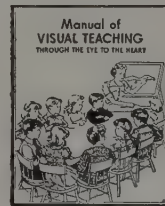
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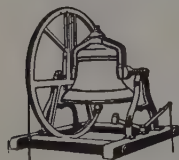
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(Above) The Rev. Clifford L. Samuelson of Bellingham, Wash., has been appointed secretary of Rural Work in the Department of Domestic Missions of the National Council.

Main Street Is Frontier

(Continued from page 13)

land says. They need better homes, better schools, better health provisions, and better churches and religious programs. "This is our responsibility, both as individual dioceses and as a national Church," he asserts.

In the rural Negro and Indian fields, Dr. Wieland finds much to be done. But the results will be well worth the expenditure in men and money, he declares. One of the major needs is the training in larger numbers of a Negro and an Indian ministry. "I am convinced," he states, "that a well-formulated, constructive program for Negro and Indian work will bring an amazing response."

The National Council recognizes the definite obligation the Church has to carry on further work in the rural field and the rare opportunity for expansion there. To work out new ap-

Council Meets April 22-24

At the meeting of National Council April 22, 23 and 24, The Department of Domestic Missions has been asked to make a detailed report through its executive secretary, the Rev. Dr. George A. Wieland. This is in accordance with the recently adopted plan under which one department or division of the Council is given extra time for its presentation at each meeting.

The Presiding Bishop has asked the Rt. Rev. Arthur W. Moulton, Bishop of Utah, and the Ven. William F. Bulkley, archdeacon, of Salt Lake City, to attend the April meeting and tell the Council of the Church's work in that missionary district.

More than \$1,000 has been raised for Aid-to-British-Missions in the Missionary District of the Panama Canal Zone. Among the most liberal contributors were British West Indian colored people. A carnival enabled boys of the Choir School of the Cathedral of St. John the Divine, New York, to raise \$100 for the fund.

proaches to this problem and to make rural work more effective, it has appointed the Rev. Clifford L. Samuelson of Bellingham, Washington, assistant in the Department of Domestic Missions. He will take office June 1.

"Mr. Samuelson's primary duties will be those of a rural secretary," Dr. Wieland points out. "His task will be to familiarize himself with the methods and techniques of productive work in rural areas and to know the key workers in each rural field. An officer at national headquarters whose major interest is their work will do more to stiffen the morale of rural workers than anything I know."

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British Missions Get \$120,000

A cable for \$120,000 late in February took the first installment of the American Church's assistance for war-distressed British missions to London. The cable represented cash receipts by the National Council up to the time it was sent. General Convention asked for \$300,000 for this purpose.

Bishop Keeler of Minnesota, and Dr. Kenneth C. M. Sils, president of Bowdoin College, will make a survey of the work and needs of the Missionary District of Honolulu this coming summer for the National Council.

Plan Army Camp Program

"The forces of evil already are organized and at work in the neighborhoods of Army Camps," Bishop Sherrill of Massachusetts told the National Council recently. He is chairman of the Commission on Army and Navy Chaplains of the Church which is organizing the Church's work in connection with camps.

"The forces of good must be equally well organized and active," added Bishop Sherrill in telling what the Commission plans. A fund of \$75,000 is now being raised as the initial step in the program; a prayer book for soldiers and sailors is being issued; literature and equipment will be provided chaplains. Bishop Sherrill urged parishes and dioceses in camp areas to cooperate fully with chaplains.

Nineteen to a Room

(Continued from page 26)

students housed in the picturesque buildings on Avenue Crimée. Americans in Paris used to raise \$1,000 to \$1,500 a year for the Academy, but because of the war this source of income has now been cut off, as well as all aid from the Church of England.

Life in Paris goes on. People with money are still able to have enough food to live on. But those without any income, particularly foreigners, have practically no chance of finding work of any kind and are facing the future with grave concern.

Today much of the responsibility

for helping these teachers and students, struggling to preserve the best of Russian Christian theology and creative thought, rests with the American Church. Believing this a worthy cause, General Convention voted to appropriate fifteen per cent of the Good Friday Offering or \$2,000 (whichever is greater) to the work of the Russian Academy in Paris.

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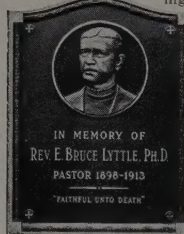
FORTH Quiz

Answers to questions on Page 23

1. Africa. Page 8.
2. Cecilius Calvert's guarantee of religious
freedom in 1636. Page 16.
3. One-fourth of the Church's clergy, one-
third of the bishops. Page 18.
4. Yes, Philadelphia. Page 18.
5. \$25,000 to each of the three dioceses.
Page 10.
6. From two deacons in 1887 to 250 clergy
today. Page 10.
7. 1,350,000 Christians. 10,000 served by
the Anglican Communion. Page 6.
8. They are the only places where Arabs,
Jews, and Christians meet in a spirit of
charity. Page 7.
9. Rural secretary. Page 12.

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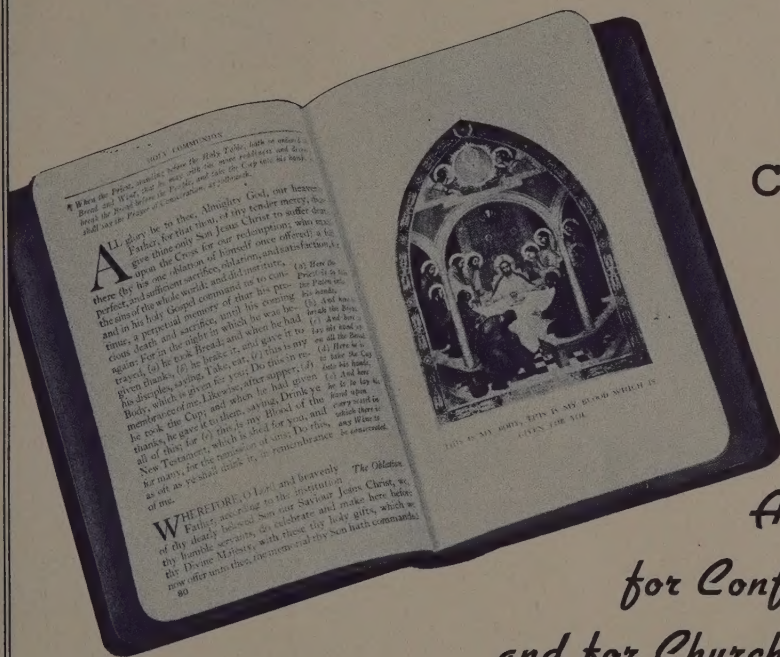
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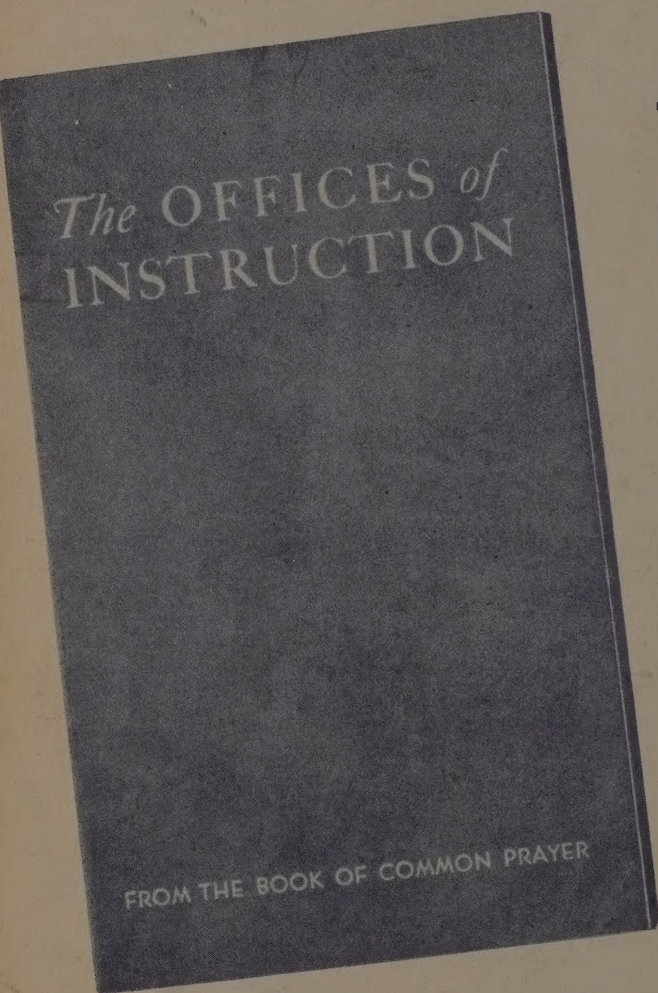
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